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fore winter and never see a sight of it till spring, so you must not despair, but your own faithfulness may turn out well all in good time. I tell you, young woman, you don't know what is in the wind." Lucy listened to Owen's harangue with the most devout attention; she felt herself in the midst of such comfortless society, that every word of hope or encouragement was like a ray of light which gave her fresh vigour to pursue her dismal way. Every night she had an argument with Betty about taking the child out and in spite of Betty's dreadful tongue, and Jane's shrieks she was resolved to prevent it. Mary sometimes overheard the dispute and would listen only to Betty's story who did not scruple to say she was rescuing poor Miss Jane from Lucy's cruel blows. Lucy was once or twice heard to say she wished there was any authority exercised over the children, or that her mistress would assist her in taking care of them. These speeches if literally repeated would have vexed the proud Mrs. Thomson but when they were misrepresented by the malicious tongues of Betty and Mary, they were indeed provoking. Mrs. Thomson thought she could bear Lucy no longer and gave her warning before the three months expired. Lucy was pleased at the prospect of a release, yet dreaded that she should encounter new difficulties. The only sensible people she heard speak were Owen and Dr. A—— and from them both she heard severe censures of the rich, and that even the best of them had little consideration for their servants for want of stooping to become acquainted with their real condition.

To be Continued.

For the Belfast Monthly Magazine.

THE MARRIED DEMONESS.

Continued from vol. V. p. 101.

MITRA, after some reflections, had not been pleasing to her husband, wherefore she resolved to send others more considerable than they. Those also went with great despatch, and exhorted Nathan to return to his wife their mistress, by the most forcible reasons they could imagine. You totally lose your time, said he, coldly

to them, for nothing is more certain than that I will never return to her during my life. These ambassadors were obliged to return like the first, and said to their mistress Mitra, plainly: Do not think, madam, of sending any more ambassadors to this ungrateful man, for he loves you not, and we are even of opinion that he hates you. This answer made her run to her father to relate to him again what had happened, and to take his advice of what should be done. Asmodeus, after having continued in thought a little while, answered, I have a mind to assemble my army, and to go for him in person; if he will come back all will be well, if not, I will put him to death, along with all the inhabitants of his city, without sparing a single man, whoever he may be. Mitra entreated him to spare himself that trouble; God forbid, my lord, that you should take this great journey: would it not be more proper that you should send me with some of your ministers? as this is the most gentle method, I think it would be likewise the most effectual. I will use every effort to make him change his resolutions, and to cause him to return with me. To this her father consented, but he determined that his army should go with her, and accompany her as far as Nathan's city, and also that she should bring her son Solomon along with her.

This was accordingly done as he ordered. The night that they arrived at the gates of the city, the soldiers declared that they would enter it, put Nathan to death, and destroy all the inhabitants. Mitra felt the greatest horror at the proposed massacre, and forbade them from attempting anything without her orders. Do you not know, said she, that all the citizens are at present asleep? And you are not ignorant that they are all Jews, that they have all commended their souls to God before they went to sleep, and that consequently we can do them no injury while they are under his protection. Let us proceed in a different manner, and let us commit no sin; let us wait till it be day; and then we will immediately enter the city, and if we find them disposed to satisfy our desires, all will go well.

without any violence; but if they will oppose us we shall then have a right to take measures to bring them to reason. All the troops cried out with one voice: you are our mistress, you are wise, and we will not pretend to do any thing but to execute your orders.

She then turned to her son Solomon, and said to him; my son, go find your father, and communicate to him my arrival. Recommend to him above all to keep his word, and not to violate the oath which he made, to return to me. The child immediately went, and finding his father still in bed, fast asleep, he wakened him. Nathan arose, and asked him with some fear, who are you, that have thus wakened me? The child answered him I am your son Solomon, and my mother who is the daughter of king Asmodeus, is your wife. These words troubled him, and caused him to be afraid; nevertheless he embraced his son, kissed him, and asked him why he had come to seek him. It was my mother your wife, who has sent me here, said he to inform you, that she is come herself in order that you may return with her, according to your promise. I will not go replied Nathan, I have never considered her as my wife, and I am not her husband; I am a man, and she is a sorceress, and beings of such different species can never accord together. Pardon me, my father, said Solomon, if I inform you that what you have said is not just; for is it not true that during the time you have lived with us, no one did you any injury or violence? All our demons always treated you with the greatest respect, considering you as the husband of their queen: is it not true, that my mother always honoured and cherished you extremely, and that my grandfather Asmodeus made you prince over all the demons, and charged them to obey your orders on all occasions? For these reasons, I entreat you, not to be displeased with my mother, nor treat her with disrespect: on the contrary, you should recollect all the great benefits that she showered on you. Is it not true, my good father, that my grandfather Asmodeus delivered you from the hands of the demons, who had

pronounced sentence of death against you, and who wished to take away your life? Has not my mother also preserved you, when Asmodeus himself desired to kill you for having disobeyed his commands? Tell me, I entreat you, what cause have you, for not keeping the promise, which you gave my mother, never to forsake her? Did you not solemnly promise, to remain here only one year, and then to return to her? Change your resolution, change it I beseech you, my dear father, you will see that it will be best for you to do so; and return with my mother without any apprehension of any ill consequence. My dear son Solomon, said the father, all these fine words are totally lost on me: you had better not have spoken to me, for I never will return with your mother. All my words, all my promises, all my oaths, were made but through the fear of death; wherefore as they were all compulsory, I do not think myself bound to keep them. I shall not dare to speak to you any more on the subject, my dear father, since you have forbidden me, but how great are the evils that I see you are going to draw on yourself by this conduct!

Solomon then retired and came to tell his mother all that had passed in this conversation. It may be easily judged how great then was the anger of Mitra. However, after a little reflection, she said, I will not put him to death before I have spoken to him in presence of all the people, that I may know his sentiments from his own mouth, and that I may also learn those of the people, when they shall have listened to my reasons.

When the sun had risen, Mitra entered into the city at the same time when all the inhabitants were assembled in the Synagogue: she caused the princes, and the chief officers of her army to accompany her, and in this state she proceeded to the place of the assembly. She said then to the lords, who accompanied her, wait for me here, I pray you, I desire to enter alone by myself into the Synagogue; I would speak to my husband, I would listen to what he has to say, and then form my final resolution. Having thus quitted

them, she entered the Synagogue at the instant they were finishing the psalm; and taking this opportunity, she called out to the chanter, who was going to recite the prayers, wait I pray you, and do not begin, until I have related my business to the congregation; it is sufficiently important to excuse this interruption. I shall wait willingly, said the chanter, speak and relate what you have to complain of. She then raised her voice and said; listen to me citizens of this town, and render me justice against my husband, of whom I have cause to complain; he is called Nathan, the son of Solomon. This man having fallen into our hands, on account of his evil deeds, received all sorts of benefits from my father Asmodeus, who compassionately delivered him from the hands of the demons, who desired to put him to death. I myself made him escape the anger of my father, who wished likewise to kill him, for having transgressed the positive orders which he had given him. In fine, he gave him to me as my husband, and made him a prince over all his forces. He espoused me according to the holy laws of Moses and of the Hebrews, and having received as my dowry a very considerable sum, he promised with an oath never to abandon me. Besides this, when he showed a desire to come here to see his first wife, he swore solemnly that he would only spend one year in his visit, and that he would return to me immediately afterwards: and to free your minds from all doubts, which you may have on the matter, consult those writings which I present to you, they contain the promises which he made me to return, signed by his own hand. Nevertheless he only returned those great obligations by the most marked ingratitude, in refusing to return with me. I then call upon you who are here present, to demand from him, why he has behaved in this manner, entreating you to obtain me justice this day, in conformity with those his original promises, which I present to you.

The Judges who were present in the assembly, caused Nathan to be

called, and demanded from him, why he was not willing to return with his wife, after having received such great benefits from her; and what he could say in his defence against the oaths with which he had twice confirmed his solemn promises to this purpose. Nathan answered immediately without any hesitation. Nothing is binding of what I have done, and of what I have sworn, having acted entirely by compulsion, and through fear. I knew well that if I did not do every thing that they desired they would immediately kill me. For this reason I demanded to be absolved from my oath, and obtained my desire: wherefore I will not return with her: and besides it is neither proper nor becoming, that a man should be husband to a sorceress, and that instead of children they should only beget demons. I declare, therefore, that I intend to remain here with my wife, who is of the same species with myself, and to beget children like to ourselves, according to the precepts of our holy law. Besides it is written precisely, (in Genesis ix. 18) *I will grant him the succour which shall be meet for him*. But she is meet for me, and I will not quit her. Let then the other depart, and let her take a husband of her own species, some handsome demon who will please her; but for my part I will live with my ancient wife, who alone has been the joy of my youth, and of my life.

Then the daughter of Asmodeus spoke to the judges in this manner; you surely will not hesitate to grant, that he who wishes to divorce his wife, should give her a declaration of the causes of her repudiation, and that he should also return her dowry. The judges all said, with one voice, that this was very reasonable. Then let him immediately, said she, write the deed of repudiation, and repay me my dowry: behold here is the marriage contract, which will prove the immense sums that he has received. The judges then said to Nathan, that he must either repay her dowry or return with her. He replied, that he had left all the property in her country, that he had

carried nothing away, and that he would give it all to her. I do not refuse to give the bill of divorce, which is demanded of me, said he, but I will never return with her.—The judges again gave him warning to take good care of what he did; for our laws, added they, decree that you should either return with her, or that you should repudiate her, in returning her portion. And that if you continue to be unwilling to do any thing, that she should have power to do what she chose to you. Mitra then took up the discourse and continued her address to the judges. It is sufficient for me to see that you are sensible of the justice of my cause, and that taking my part, you are ready to condemn him according to our holy laws, but I no longer desire that he come with me, since he has despised me, I only entreat you one favour, persuade him to give me a kiss, for the last time, and then I will return to my own country. The judges then exhorted Nathan to do what she wished, and to kiss her. She will thus be satisfied, said they, and you will be absolved from the sentence, which we have pronounced against you. Nathan consented, and went over to Mitra; he kissed her;—but at that instant she seized him by the throat, and twisting round his neck, strangled him in an instant; after which she said; this is the recompense of your ingratitude, for not having kept your word with me, for having violated your oath, and having disobeyed the commands of your father. You would have mocked me in wishing to abandon me, and leave me a widow, while my husband was alive. At present your wife is a widow and deserted. It is an ancient saying, *If anyone attempts to deprive me of my husband, may she perish, and may he neither contribute to her pleasure or to mine.* She then turned towards the assembly and said to them; If you wish to avoid the most terrible misfortunes, take my son Solomon and make him your prince, for he is descended from your race. Having killed his father, I do not wish that he should continue with me; his

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presence would renew incessantly my misfortunes, and occasion a continued affliction. Nevertheless I will make him my heir, and I will leave him such great riches, that he shall never want for any thing. You shall also take care that he shall receive a larger portion of his father's inheritance, than his brothers. The assembly accepted the proposal and solemnly established him prince over the people, in taking an oath of fidelity to him, and Mitra returned to her own country to her father.

By this history may be learned, that the command of a parent should never be violated, nor the oaths by which any one is bound, and that a promise should always be kept inviolably.

Concluded.

To the Proprietors of the Belfast Magazine.

AN ACCOUNT OF NEW OPTICAL DISCOVERIES.

GENTLEMEN,

IT was observed by sir Isaac Newton, that when a convex lens, is laid on another, or on a piece of unsilvered looking glass; a set of concentric circles, or rings, each coloured like the rainbow, will appear; he also observed, that if the same apparatus is held between the light and the eye, another set of prismatic rings will also be observed; but the position of the several colours will be different; the former set being composed of reflected, and the latter of transmitted light. But Sir Isaac had not then observed the repeated reflections of the original primary set, which are now known to take place between the two internal surfaces of the upper glass, or lens; these can only be seen by using the shadow of a pen-knife, or a piece of black card, in the manner prescribed by Doctor Herschell, in his very ingenious paper on that subject (see Philosophical Transactions, vol. 95, from page 135 to 180). These prismatic rings may therefore be divided into three kinds, viz. primary, transmitted, and reflected; to which may be added a fourth to be described by and by. The colours of the transmitted sets, are always alter-

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